

THE

Lady's New-Years Gift:

ADVICE

LICENSED,

Under the following Heads: Viz.

Jan. 2.
1687.

Rob. Midgley.

Friendship

Censure

Vanity and

Affectation

Dissipation

Dancing

Children

Servants

Behaviour and

Conversation

LONDON.

Printed, and are to be sold by

Randal Taylor near St. Dunstons

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THE
Lady's New-years Gift:

OR,
ADVICE
TO A
DAUGHTER,

Under these following Heads: *Viz.*

| | |
|---------------|--------------|
| Religion, | Friendships, |
| Husband, | Censure, |
| Children, | Vanity and |
| Servants, | Affectation, |
| Behaviour and | Diversions, |
| Conversation, | Dancing. |

L O N D O N,
Printed, and are to be sold by
Randal Taylor near Stationers
Hall. 1688.

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THE
Lady's New-years Gift :
OR,
ADVICE
TO A
DAUGHTER.

INTRODUCTION.

Dear Daughter,

I Find, that even our most
pleasing Thoughts will
be unquiet ; they will be in
B motion ;

2 *Advice to a Daughter.*

motion; and the *Mind* can have no rest whilst it is possess'd by a darling *Passion*. You are at present the chief Object of my *Care*, as well as of my *Kindness*, which sometimes throweth me into *Visions*, *Visions* of your being happy in the *World*, that are better suited to my partial *Wishes*, than to my reasonable *Hopes* for you. At other times, when my *Fears* prevail, I shrink as if I were struck at the prospect of *Danger*, to which a young Woman must be expos'd. By how much the more *Lively*, so much the more *Liable* you are to be hurt; as the finest Plants are soonest nipped by the *Frost*. Whilst you are playing
ing

INTRODUCTION. 3

ing full of Innocence, the spiteful World will bite, except you are guarded by your *Cauti*on. Want of *Care* therefore, my dear Child, is never to be excus'd; since, as to this World, it hath the same effect as want of *Ver*tue. Such an early sprouting Wit requireth to be so much the more sheltred by some *Rules*, like something strew'd on tender Flowers to preserve them from being blasted. You must take it well to be prun'd by so kind a Hand as that of a *Father*. There may be some bitterness in meer Obedience: The natural love of *Liberty* may help to make the Commands of a Parent harder to go
B 2 down.

4 *Advice to a Daughter.*

down. Some inward Resistance there will be, where Power and not Choice maketh us move; but where a Father layeth aside his Authority, and persuadeth only by his Kindness, you will never answer to Good Nature, if it hath not weight with you.

A great part of what is said in the following Discourse may be above the present Growth of your Understanding; but becoming every day taller, will in a little time reach up to it, so as to make it easie to you. I am willing to begin with you before your Mind is quite form'd, that being the time in which it is most capable

INTRODUCTION. 5

pable of receiving a Colour that will last when it is mix'd with it. Few things are well learnt, but by early *Precepts*: Those well infus'd, make them *Natural*; and we are never sure of retaining what is valuable, till by a continual *Habit* we have made it a Piece of us.

Whether my Skill can draw the Picture of a fine Woman, may be a Question; but it can be none, That I have drawn that of a kind *Father*. If you will take an exact Copy, I will so far presume upon my Workmanship, as to undertake you shall not make an ill *Figure*. Give me so much Credit as to try, and I am sure that neither

6 *Advice to a Daughter.*

your *Wishes*, nor mine shall
be disappointed.

RELIGION.

THe first thing to be
consider'd, is *Religion* :
It must be the chief Object
of your Thoughts, since it
would be a vain thing to
direct your *Behaviour* in the
World, and forget that which
you are to have towards him
who made it. In a strict
sense, it is the only thing
necessary : You must take it
into your *Mind*, and thence
throw it into your *Heart*,
where you are to embrace it
so

RELIGION. 7.

so close, as never to lose the *Possession* of it. But then it is necessary to distinguish between the *Reality* and the *Pretence*. *Religion* doth not consist in believing the *Legend* of the *Nursery*, where Children with their *Milk* are fed with the *Tales* of *Witches*, *Hobgoblins*, *Prophecies*, and *Miracles*. We suck in so greedily these early *Mistakes*, that our riper *Understanding* hath much ado to cleanse our *Minds* from this kind of *Trash*: The *Stories* are so entertaining, that we do not only believe them, but relate them; which makes the discovery of the *Truth* somewhat grievous, when it makes us lose such a *Field*.

8 *Advice to a Daughter.*

Of Impertinence, where we might have diverted our selves, besides the shame thrown upon us for having ever receiv'd them. This is making the *Word* a *Jest*, and imputing to God Almighty, That the Province he assigneth to the Devil, is to play at Blind-mans-buff, and shew Tricks with Mankind; and is so far from being *Religion*, that it is not *Sense*, and hath right only to be call'd that kind of Devotion of which *Ignorance* is the undoubted *Mother*. Without competition or dispute, these Disputes are therefore to be left off with your Hanging-fleeves; and you ought to be as much out of countenance

RELIGION. 9

nance to be found with them about you, as to be seen playing with Babies, at an Age when other things are expected from you.

The next thing to be observ'd to you, is, That Religion doth as little consist in loud Answers and devout Convulsions at Church, or Praying in an extraordinary manner. Some Ladies are so extreme stirring at Church, one would swear, the Worms in their Conscience made them so unquiet. Others will have such a Divided Face, between a Devout Goggle and an Inviting Glance, that the unnatural Mixture maketh even their best Looks to be at that time ridiculous. These

10 *Advice to a Daughter.*

affected Appearances are ever suspected, like very strong Perfumes, which are generally thought no very good Symptoms in those that make use of them. Let your earnestness therefore be reserv'd for your *Closet*, where you may have God Almighty to your self: In *Publick* be still and calm, neither indecently *Careless*, or *Affected* in the other Extreme.

It is not true Devotion, to put on our angry Zeal against those who may be of a different Persuasion. *Partiality* to our selves makes us often mistake it for a *Duty*, to fall hard upon others, without cause; and being push'd on with *Self-conceit*,
we

RELIGION. 11

we strike without mercy, Believing that the *Wounds* we give are *Meritorious*, and that we are fighting God Almighty's Quarrel; when the truth is, we are only setting out our selves. Our *Devotion* too often breaketh out into that *Shape* which most agreeth with our particular Temper. The *Cholerick* grow into a hardned Severity against all who dissent from them, snatch at all the Texts of Scripture that suit with their *Complexion*; and because God's Wrath was some time kindled, they conclude, That *Anger* is a Divine Vertue; and are so far from imagining that their ill-natur'd Zeal requireth an *Apology*, that they

12 *Advice to a Daughter.*

they value themselves upon
it. Others, whose Nature is
more Credulous than ordi-
nary, admit no Bounds or
Measures to it; they grow as
proud of extending their
Faith, as Princes are of en-
larging their *Dominions*; not
considering, that our *Faith*,
like our Stomach, is capable
of being over-charg'd; and
that as the Last is destroy'd
by taking in more than it
can digest, so our *Reason* may
be extinguish'd by oppressing
it with the weight of too
many strange things; espe-
cially if we are forbidden to
chew what we are command-
ed to swallow. The *Melan-*
choly and the *Sullen* are apt
to place a great part of their
Religion

RELIGION. 13

Religion in Dejected and Ill-humour'd Looks, putting on an unsociable Face, and declaring against the Innocent Entertainments of *Life*, with as much sharpness as they could bestow upon the greatest *Crimes*. This generally is only a *Vizard*, there is seldom any thing real in it. No other thing is then better for being *Samre*, and it would be hard that *Religion* should be so, which is the best of all things. In the mean time it may be said with truth, That this sort of kind of *Devotion* hath perhaps done little less hurt in the World, by frightening, than the most scandalous *Examples* have done by infecting it.

Having

14 *Advice to a Daughter.*

Having told you, in these few Instances, to which many more might have been added, what is not true *Religion*; it is time to describe to you, what is so. The ordinary *Definitions* are no more like it, than the common Sign-posts are like the Princes they would represent; the unskillful *Dawbers* in all Ages have laid on such ill *Colours*, and drawn such harsh *Lines*, that the Beauty of it is not easily to be discover'd: They have put in all the forbidden Features that can be thought of; and, in the first place, have made it an irreconcilable Enemy to *Nature*; when, in reality, they are not only *Friends*,
but

RELIGION. 15

but *Twins*, born together at the same time; and it is doing violence to them both, to go about to have them separated. Nothing is so kind and so inviting as true and *unsophisticated Religion*: In stead of imposing unnecessary Burdens upon our *Nature*, it easeth us of the greater weight of our *Passions* and *Mistakes*: In stead of subduing us with *Rigour*, it redeemeth us from the *Slavery* we are in to our selves, who are the most severe Masters, whilst we are under the Usurpation of our *Appetites* let loose and unrestrain'd.

Religion is a chearful thing, so far from being always at
Cuffs

161 *Advice to a Daughter.*

Coffin with Good Humour, that it is inseparably united to it. Nothing unpleasant belongs to it, though the *Spiritual Cooks* have done their part to give an ill *Relish* to it. A wise Epicure would be *Religious* for the sake of *Pleasure*: Good Sense is the Foundation of both; and he is a *Bungler* who aimeth at *Luxury*, but where they are joyn'd.

Religion is exalted Reason, refin'd and sifted from the grosser part of it: It dwelleth in the upper Region of the *Mind*, where there are few *Clouds* and *Mists* to darken or offend it: It is both the Foundation and the Crown of all *Vertues*: It is
Morality.

RELIGION. 17.

Morality improv'd and rais'd to its height, by being carried nearer *Heaven*, the only place where our Perfection resideth. It elevateth the *Understanding*, and brusheth off the Earth that hangeth about our *Souls*. It doth not want the *Hopes* and the *Terrors* which are made use of to support it; neither ought it to descend to the borrowing any Argument out of it self, since there we may find every thing that should invite us, if we were to be hired to *Religion*. It is able to out-bid the corrupted World, with all it can offer to us, being so much the *Richer* to us in every thing where *Reason* is admitted.

18 *Advice to a Daughter.*

ted to be Judge of the Value. Since this is so, it is worth your pains to make *Religion* your Choice, and not make use of it only as a *Refuge*.

There are Ladies, who finding by their too visible decay of their good looks, that they can shine no more by that *Light*, put on the *Varnish* of an affected Devotion, to keep up some kind of Figure in the World; they take Sanctuary in the *Church*, when they are pursued by growing *Contempt*, which will not be stopt, but followeth them to the *Altar*; such late penitence is only a disguise for the tormenting grief of being no more handfom, that is the killing thought which draweth

RELIGION. 19

eth the sighs and tears, that appear outwardly to be applied to a better end.

There are many who have an *Agnish Devotion*, Hot and Cold Fits, long Intermiſſions, and violent Raptures; ~~this~~ unevenneſs is by all means to be avoided: let your method be a ſteady courſe of good *Life*, that may run like a ſmooth Stream, and be a perpetual Spring to furniſh to the continued *Exerciſe of Vertue*. Your *Devotion* may, muſt be earneſt, but it muſt be unconſtrained, and like other Duties; you muſt make it your *Pleaſure* too, or elſe it will have but very little efficacy; by this *Rule* you may beſt judge of your own Heart;

20 *Advice to a Daughter.*

Heart ; whilst these *Duties* are *Joys*, it is an Evidence of their being sincere, but when they are a *Penance*, it is a sign that your Nature maketh some resistance ; and whilst that lasteth, you can never be entirely secure of your self.

If you are often unquiet, and too nearly touch'd by the cross Accidents of Life, your *Devotion* is not of the right *Standard*, there is too much *Allay* in it. That which is right and unmix'd, taketh away the *Sting* of every thing that would trouble you : It is like a healing *Balm*, that extinguisheth the sharpness of the Blood ; so this softneth and dissolveth the *Anguish* of the
the

the *Mind*. A devout *Mind* hath this Privilege, of being free from *Passion*, as some Climates are from all manner of venomous kind of Creatures; it will raise you above the little *Vexations* to which others, for want of it, will be expos'd, and will bring you to a *Temper*, not of stupid *Indifference*, but of such a wise *Resignation*, that you may live in the *World*, so as it may hang about you like a loose Garment, and not tied too close to you.

Take heed of running into that common *Error*, of applying God's Judgments upon Occasions. Our Weights and Measures are not competent to make the Distribution

on

22 *Advice to a Daughter.*

on either of his *Mercy* or his *Justice* : He hath thrown a Veil over these things, which makes it not only an *Impertinence*, but a kind of *Sacrilege*, for us to give Sentence in them, without his *Commission*.

As to your particular *Faith*, keep to the *Religion* that is grown up with you, both as it is the best in it self, and that the Reason of staying upon that Ground is somewhat stronger for your Sex, than it will perhaps be allow'd to be for ours ; in respect that the Voluminous Enquiries into the *Truth*, by Reading, are less expected from you. The *Best of Books* will be Direction enough to you
not

not to change; and whilst you are fix'd and sufficiently confirm'd in your own *Mind*, you'll do best to keep vain *Doubts* and *Scruples* at such a distance, that they may give you no disquiet. Let me recommend to you a Method of being rightly inform'd, which can never fail; it is in short this: Get *Understanding*, and practise *Vertue*; and if you are so *Blessed* as to have these for your *Share*, it is not surer that there is a *God*, than it is, that by him all *Necessary Truths* will be revealed to you.

HUSBAND

H U S B A N D.

THAT which challengeth the next place in your Thoughts, is, How to live with a *Husband*: And though that is so large a Word, that few *Rules* can be fix'd to it which are unchangeable, the *Methods* being as various as the *Tempers* of *Men* to which they must be suited; yet I cannot omit some *General Observations*, which, with the help of your own, may the better direct you in the part of your Life upon which your *Happiness* most dependeth. It

It is one of the Disadvantages belonging to your Sex, that young Women are seldom permitted to make their own *Choice*; their Friends Care and Experience are thought safer Guides to them, than their own *Fancies*; and their *Modesty* often forbiddeth them to refuse when their Parents recommend, though their *inward Consent* may not entirely go along with it: In this case there remaineth nothing for them to do, but to endeavour to make that easie which falleth to their *Lot*, and by a wise use of every thing they may dislike in a *Husband*, turn that by degrees to be very supportable,

C which,

26 *Advice to a Daughter.*

which, if neglected, might in time beget an *Aversion*.

You must first lay it down for a Foundation in general, That there is *Inequality* in *Sexes*, and that for the better Oeconomy of the World; the *Men*, who were to be the Law-givers, had the larger share of *Reason* bestow'd upon them; by which means your Sex is the better prepar'd for the *Compliance* that is necessary for the performance of those *Duties* which seem'd to be most properly assign'd to it. This looks a little uncouthly at the first appearance; but upon examination it will be found, that *Nature* is so far from being unjust to you, that she

is

is partial on your side : She hath made you such large *Amends* by other Advantages, for the seeming *Injustice* of the first Distribution, that the Right of Complaining is come over to our Sex ; you have it in your power not only to free your selves, but to subdue your Masters; and without violence throw both their *Natural* and *Regal Authority* at your Feet. We are made of differing *Tempers*, that our *Defects* might be mutually supplied : Your Sex wanteth our *Reason* for your *Conduct*, and our *Strength* for your *Protection* : Ours wanteth your *Gentleness* to soften, and to entertain us. The first part of our Life is a good

28 *Advice to a Daughter.*

deal of it subjected to you in the *Nursery*, where you Reign without Competition, and by that means have the advantage of giving the first *Impressions*; after you have stronger Influences, which well manag'd, have more force in your behalf, than all our *Privileges* and *Jurisdictions* can pretend to have against you. You have more strength in your *Looks*, than we have in our *Laws*; and more power by your *Tears*, than we have by our *Arguments*.

It is true, that the *Laws* of *Marriage* run in a harsher stile towards your *Sex*. Obey is an ungentle word, and less easie to be digested, by making

king such an unkind distinction in the Terms of Contract, and so very unsuitable to the excess of *Good Manners*, that generally goes before it; besides, the *universality* of the Rule seemeth to be a *Grievance*, and it appeareth reasonable, that there might be an *Exemption* for extraordinary Women, for ordinary Rules, to take away the just Exception that lieth against the false measure of *general Equality*: it may be alledged by the *Council* retained by your Sex, as there is in all other Laws an Appeal from the *Letter* to *Equity* in Cases that require it, It is reasonable, that some *Court* of a larger *Jurisdiction* might

30 *Advice to a Daughter.*

be erected, where some Wives might resort and plead, *especially*, and in such Instances, where Nature is so kind as to raise them above the level of their own Sex, that they might have *Relief*, and obtain a *Mitigation* in their own particular, of a Sentence which was given generally against *Woman-kind*.

The causes of *Separation* are now so very coarse, that few are *confident* enough to buy their *Liberty* at the price of having *Modesty* so exposed, and for *disparity* of *Minds*, which above all other things requireth a *Remedy*, the *Laws* have made no *provision*; so little refin'd are numbers of Men, by whom

whom they are compil'd. This, and a great deal more might be said to give a colour to this Complaint; but the Answer is, in short, That the *Institution of Marriage* is too sacred to admit of a *Liberty of Objection* to it; that the Supposition of your being the weaker Sex, having without all doubt a good Foundation, maketh it reasonable to subject it to the *Masculine Dominion*; that no *Rule* can be so perfect, as not to admit some *Exceptions*; but the Law presumeth there would be so few found in this Case, who would have a sufficient Right to such a Privilege, that it is safer some *Injustice* should be *conniv'd*

32 *Advice to a Daughter.*

at in a very few Instances, than to break into an Establishment upon which the Order of Humane Society doth so much depend. You are therefore to make the best of what is *settled* by *Law*, and not vainly imagine, that it will be *changed* for your sake. But that you may not be discouraged, as if you lay under the weight of an *incurable Grievance*, you are to know, that by a *wise* and *dexterous* Conduct, it will be in your power to *retrieve* your self from any thing that looketh like a disadvantage in it. For your better direction, I will give a hint of the most *ordinary Causes* of *Dissatisfaction* between Man and

and Wife, that you may be able by such a *Warning* to live so upon your *Guard*, that when you shall be married, you may know how to *cure* your Husband's *Mistakes*, and to *prevent* your own.

First then, you are to consider, you live in a time which hath rendred some kind of *Frailties* so habitual, that they lay claim to large *Grains* of *Allowance*. The World in this is somewhat unequal, and our Sex seemeth to play the *Tyrant*, in distinguishing *partially* for ourselves, by making that in the utmost degree *Criminal* in the *Woman*, which in a *Man* passeth under a much gentler *Censure*. The Root

34 *Advice to a Daughter.*

and Excuse of this Injustice is the *Preservation* of Families from any Mixture that may bring a Blemish to them: And whilst the *Point* of *Honour* continues to be so plac'd, it seems unavoidable to give your *Sex* the greater share of the Penalty. But if in this it lieth under any *Disadvantage*, you are more than recompens'd, by having the *Honour* of *Families* in your keeping. The Consideration so great a Trust must give you, maketh full amends; and this Power the World hath lodg'd in you, can hardly fail to restrain the Severity of an *ill* Husband, and to improve the Kindness and Esteem of a *good* one. This
being

being so, remember, That next to the danger of *committing* the Fault your self, the greatest is that of *seeing* it in your *Husband*. Do not seem to look or hear that way: If he is a Man of Sense, he will reclaim himself; the Folly of it, is of it self sufficient to cure him: If he is not so, he will be provok'd, but not reform'd. To expostulate in these, looketh like declaring War, and preparing for Reprisals; which to a *thinking Husband* would be a dangerous Reflexion. Besides, it is so course a Reason which will be assign'd for a Lady's too great Warmth upon such an occasion, that Modesty no less than

Prq-

36 *Advice to a Daughter.*

Prudence ought to restrain her; since such an undecent Complaint makes a *Wife* much more Ridiculous, than the Injury that provoketh her to it. But it is yet worse, and more unskilful, to *blaze* it in the World, expecting it should rise up in Arms to take her part: Whereas she will find, it can have no other Effect, than that she will be served up in all Companies, as the *reigning Jest* at that time; and will continue to be the common Entertainment, till she is rescu'd by some *newer Folly* that cometh upon the Stage, and driveth her away from it. The Impertinence of such Methods is so plain, that it doth not deserve

HUSBAND. 37

deserve the Pains of being laid open. Be assur'd, that in these Cases your *Discretion* and *Silence* will be the most *prevailing Reproof*; and an *affected Ignorance*, which is seldom a *Vertue*, is a great one here: And when your *Husband* seeth how unwilling you are to be uneasie, there is no stronger Argument to persuade him not to be unjust to you. Besides, it will naturally make him more *yielding* in other things: And whether it be to *cover* or *redeem* his *Offence*, you may have the good Effect of it whilst it lasteth, and all that while have the most reasonable Ground that can be, of presuming, such a Behaviour at
last

38. *Advice to a Daughter.*

last will intirely convert him. There is nothing so glorious to a *Wife*, as a Victory so gain'd: A Man so reclaim'd, is for ever after subjected to her *Vertue*; and her bearing for a time, is more than rewarded by a Triumph that will continue as long as her Life.

The next thing I will suppose, is, That your *Husband* may love *Wine* more than is convenient. It will be granted, That though there are Vices of a deeper dye, there are none that have greater *Deformities* than this, when it is not restrain'd: But with all this, the same Custom which is the more to be lamented for its being so general,

ral, should make it less uneasie to every one in particular who is to suffer by the Effects of it : So that in the first place, it will be no new thing if you have a *Drun- kard* for your *Husband* ; and there is by too frequent Examples evidence enough, that such a thing may happen, and yet a *Wife* may live too without being miserable. *Self-love* dictateth aggravating words to every thing we feel ; *Ruine* and *Misery* are the Terms we do apply to whatever we do not like, forgetting the Mixture allotted to us by the Condition of Humane Life , by which it is not intended we should be quite exempt from trouble.

It

40 *Advice to a Daughter.*

It is fair, if we can escape such a Degree of it as would oppress us, and enjoy so much of the pleasant part as may lessen the ill Taste of such things as are unwelcome to us. Every thing hath two Sides, and for our own ease we ought to direct our Thoughts to that which must be least liable to exception. To fall upon the *worst side* of a *Drunkard*, giveth so unpleasant a Prospect, that it is not possible to dwell upon it. Let us pass then to this more *favourable part*, as far as a *Wife* is concern'd in it. I am tempted to say (if the Irregularity of the Expression could in strictness be justified) That a *Wife* is to
thank

. thank God her *Husband* hath
 . *Faults*. Mark the seeming Pa-
 . radox, my Dear, for your
 . own Instruction, it being in-
 . tended no further. A *Hus-*
 . *band* without *Faults* is a dan-
 . gerous Observer; he hath an
 . Eye so piercing, and seeth
 . every thing so plain, that it
 . is expos'd to his Censure; and
 . though I will not doubt but
 . that your *Vertue* will disap-
 . point the sharpest Enquiries,
 . yet few Women can bear the
 . having all they say or do *re-*
 . *presented* in the clear Glass of
 . an Understanding without
 . *Faults*. Nothing sofneth the
 . *Arrogance* of our Nature, like
 . a Mixture of some *Frailties*;
 . it is by them we are best told,
 . that we must not strike too
 . hard

42 *Advice to a Daughter.*

hard upon others, because we
our selves do often deserve
Blows: They will pull our
Rage by the Sleeve, and
whisper Gentleness to us in
our Censures, even when
they are rightly applied. The
Faults and *Passions* of *Hus-*
bands bring them down to
you, and make them con-
tent to live upon less une-
qual Terms, than Faultless
Men would be willing to
stoop to; so haughty is Man-
kind till humbled by com-
mon Weakness and Defects,
which in our corrupted State
contribute more towards the
reconciling us to one ano-
ther, than all the *Precepts*
of the *Philosophers* and *Di-*
vines; so that where the
Errors

HUSBAND. 43

Errors of our *Nature* make amends for the *Disadvantages* of yours, it is more your part to make use of the *Benefits*, than to quarrel at the *Fault*.

Thus in case a *drunken Husband* should fall to your share, if you will be *wise* and *patient*, his *Wine* shall be of your side; it will throw a *Veil* over your *Mistakes*, it will set out and improve every thing you do, that he is pleased with. Others will like him less, and by that means he may perhaps like you the more, when after having dined too well, he is received at home without a *Storm*, or so much as a *reproachful Look*, the

Wine

44 *Advice to a Daughter.*

Wine will naturally work out all in Kindness, which a *Wife* must encourage, let it be wrapped up in never so much Impertinence: On the other side, it would boil up into *Rage*, if the mistaken *Wife* should treat him roughly, like a certain thing called a *kind Shrew*, than which, the World, with all its Plenty, cannot shew a more Senseless, Ill-bred, forbidden Creature. Consider, that where the Man will give such frequent Intermissions of the use of his *Reason*, the *Wife* insensibly getteth a Right of *Governing* in the Vacancy, and that raiseth her *Character* and *Credit* in the Family, to a higher pitch than perhaps could

could be done under a *sober Husband*, who never putteth himself into an Incapacity of holding therein. If these are not *Intire Consolations*, at least they are *Remedies* to some Degree: They cannot make *Drunkennes* a *Vertue*, nor is a *Husband* given to it a *Felicity*; but you will do your self no ill office in the endeavouring, by these means, to make the best of such a *Lot*, in case it should happen to be yours, and by the help of a wise *Observation*, to make that very supportable, which would otherwise be a *Load* that would oppress you.

The next Case I will put, is, That your *Husband* may be

46 *Advice to a Daughter.*

be *Cholerick* or *Ill-humour'd*.
To this it may be said, That
passionate Men generally make
amends at the Foot of the
Account : Such a Man, if he
is angry one day without
any *Sence*, will the next day
be as kind without any *Reason*;
so that by marking how
the *Wheels* of such a Mans
Head use to move, you may
easily bring over all his *Passions*
to your Party ; instead
of being struck down by
his Thunder, you shall direct
it where and upon whom
you shall think it best ap-
plied. Thus are the *strongest*
Passions turn'd to the *best* *Re-*
medies ; but then there must
be *Art* in it, and a *skilful*
Hand, else the least *bungling*
maketh

maketh it mortal. There is a great deal of nice Care required to deal with a Man of this Complexion; *Choler* proceedeth from *Pride*, and maketh a Man so partial to himself, that he swelleth against Contradiction, and thinketh he is lessened if he is opposed; you must in this Case take heed of *increasing the Storm* by an *unwary Word*, or *kindling the Fire* whilst the Wind is in a Corner which may blow it in your Face: You are dextrously to yield every thing till he beginneth to cool, and then by slow degrees you may rise and gain upon him: Your *Gentleness* well timed, will, like a Charmer, dispel
his

48 *Advice to a Daughter.*

his Anger ill placed ; a *kind Smile* will *reclaim* , when a *shrill pettish Answer* would *provoke* him ; rather than fail, *Flattery* may be admitted, which by being necessary, will cease to be Criminal : If *Ill Humour* and *Sullenness*, and not open and sudden Heat is his Disease, there is a way of healing that too , so as to make it a Grievance to be endured : In order to it, you are first to know, that naturally *good Sence* hath a mixture of *surly* in't ; and there being so much folly in the World, and for the most part so triumphant, it giveth frequent Temptations to raise the Spleen of Men who think right ; therefore that
which

which may generally be call'd *Ill Humour*, is not always a Fault ; it becometh one, when either it is wrong applyed , or that it is continued too long, when it is not so : For this Reason , you must not too hastily fix an ill name upon that which may perhaps not deserve it ; and though the Case should be, that your *Husband* might too sowlly resent any thing he disliketh, it may so happen, that more Blame may belong to your *Mistake*, than to his *ill Humour*. If a *Husband* behaveth himself sometimes with an *Indifference* that a *Wife* may think offensive, she is in the wrong to put the *worst* sence upon it,

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if

50 *Advice to a Daughter.*

if by any means it will admit a *better*. Some *Wives* will call it his *Humour*, if their *Husbands* change their *Style* from that which they used whilst they made their first *Addresses* to them; Others will allow no *intermission* or *abatement* in the *Expressions* of *Kindness* to them, not enough distinguishing *Times*, and forgetting that it is impossible for *Men* to keep themselves up all their *Lives* to the height of some *extravagant Moments*. A *Man* may at some times be *less careful* in little things, without any cold or disobliging *Reasons* for it; as a *Wife* may be *too expecting* in smaller matters, without drawing upon her self

self the Inference of being *unkind* : And if your *Husband* should be really *sullen*, and have such frequent Fits, as might take away the Excuse of it, it concerneth you to have an Eye prepared to discern the first Appearances of Cloudy Weather, and to watch when the Fit goeth off, which seldom lasteth long if it be alone; but whilst the Mind is sore, every thing galleth it, and that maketh it necessary to let the *Black Humour* begin to spend it self, before you begin to come in and venture to undertake it.

If in the Lottery of the World you should draw a *Covetous Husband*, I confess it

52 *Advice to a Daughter.*

would not make you proud of your *good Luck*; yet even such a one may be endured too, though there are few Passions more untractable than that of *Avarice*. You must first take care that your *Definition of Avarice* may not be a Mistake; you are to examine every Circumstance of your *Husband's Fortune*, and weigh the Reason of every thing you expect from him before you have right to pronounce that Sentence: The Complaint is now so generally against all *Husbands*, that it giveth great suspicion of its being often ill-grounded; it is impossible they should deserve all that Censure, and therefore it is certain,

tain, that it is many times misapplied, he that *spareth* in every thing is an *inexcusable Niggard*, he that *spareth* in nothing is an *inexcusable Mad-man*; the *mean* is, to spare in what is least necessary to lay out more liberally in what is most required in our several circumstances; yet this will not always satisfy, there are *Wives* who are impatient of the Rules of Oeconomy, and are apt to call their *Husbands* Kindness in question, if any other measure is put to their expence than that of their own Fancy; be sure to avoid this dangerous Errour, such a partiality to your Self, and which is so offensive to an understanding Man, that he will

54 *Advice to a Daughter.*

very ill bear a *Wife's* giving her self an injurious preference to all the *Family*, and whatever belongeth to it: But to admit the worst, and that your *Husband* is really a *Close handed Wretch*, you must in this, as in other Cases, endeavour to make it less afflicting to you; and first you must observe *seasonable hours* of speaking.

When you offer any thing in opposition to this reigning Humour, a *third hand* and a *wise Friend*, may often prevail more than you will be allowed to do in your own Case: Sometimes you are dextrously to go along with him in things, where you see that the niggardly part of his Mind is

is most predominate, by which you will have the better opportunity of perswading him in things where he may be more indifferent: Our *Passions* are very unequal, and are apt to be raised or lessened, according, as they work upon differing Objects; they are not to be stopped or restrained in those things where our Mind is more particularly engaged: In other matters they are more tractable, and will sometimes give Reason a hearing, and admit a fair Dispute. More than that, there are few Men, even in this instance of *Avarice*, so intirely abandoned to it, that at some hours, and upon some occasions, will not forget their natures, and for

56 *Advice to a Daughter.*

that time turneth Prodigal ;
the same Man who will grudge
himself what is necessary , let
his *Pride* be raised and he
shall be profuse ; at another time
his *Anger* shall have the same
effect ; a fit of *Vanity*, *Ambi-*
tion, and sometimes of *Kind-*
ness, shall open and enlarge his
narrow Mind ; a Dose of Wine
will work upon this tough
humour, and for the time dis-
solve it : Your business must
be, if this Case happeneth, to
watch these *critical moments*,
and not let one of them slip
without making your advan-
tage of it, and a *Wife* may be
said to want skill, if by these
means she is not able to secure
her self in a good measure a-
gainst the Inconveniencies this
scurvy

scurvy quality in a *Husband* might bring upon her, except he should be such an incurable Monster, as I hope will never fall to your share.

The last supposition I will make, is, That your *Husband* should be *weak* and *incompetent* to make use of the Privileges that belong to him; it will be yielded, that such a one leaveth room for a great many Objections; but God Almighty seldom sendeth a *Grievance* without a *Remedy*, or at least such a *Mitigation* as taketh away a great part of the sting, and the smart of it. To make such a *Misfortune* less heavy, you are to cling to your *Observations*. That

58 *Advice to a Daughter.*

a Wife very often maketh the better Figure, for her Husband making no great one; and there seemeth to be little reason, why the same Lady that choſeth a *Waiting-Woman* with worse Looks, may not be content with a Husband with less Wit; the Argument being equal from the advantage of the Comparison: If you will be more ashamed in some Cases, of such a Husband, you will be less afraid than you would perhaps be of a wife one; his *Unseasonable Weakness*, may no doubt sometimes grieve you, but then set against this, that it giveth you the *Dominion*, if you will make the right use of it, it is next to his being dead, in which

HUSBAND. 59

which Case the *Wife* hath right to Administer ; therefore be sure, if you have such an Idiot, that none, except your self, may have the benefit of the forfeiture ; Such a Fool is a dangerous Beast , if others have the keeping of him ; and you must be very dextrous, if when your *Husband* shall resolve to be an *Ass*, you do not take care he may be your *Ass* ; but you must go skillfully about it , and above all things , take heed of distinguishing in publick what kind of *Husband* he is ; your inward thoughts must not hinder the outward payment of the consideration that is due to him ; your *slighting* him in *Company* , besides , that it would,

60 *Advice to a Daughter.*

would, to a discernin By-stander, give too great encouragement for the making nearer application to you, is in it self such an undecent way of assuming, that it may provoke the same Creature to break loose, and to shew his *Dominion* for his Credit, which he was content to forget for his *Ease*: In short, the surest and the most approved method will be to do like a wise *Minister* to an easy *Prince*; first give him the Orders you afterwards receive from him; with all this, that which you are to pray for, is a *Wise Husband*, one that by knowing how to *Master*; for the very reason will not let you feel the weight of it; one whose

HUSBAND. A. 61

whose Authority is so softened
by his Kindness, that it gi-
veth you ease without abridg-
ing your *Liberty*; one that
will return so much freedom
for your *Just Esteem* of him,
that you will never want pow-
er, though you will seldom
care to use it; such a *Huf-*
band is as much above all the
other Kindnesses of them, as
a *rational subjection* to a Prince,
great in himself, is to be pre-
ferr'd before the disquiet and
uneasiness of *Unlimited Li-*
berthy.

Before I leave this Head, I
must add a little concerning
your *Behaviour* to your *Huf-*
bands Friends, which requi-
reth the most refined part of
your Understanding to ac-
quit

62 *Advice to a Daughter.*

quit your self well of it ; you are to study how to live with them with more care than you are to apply to any part of your Life ; especially at first, that you may not stumble at the first setting out ; the *Family* into which you are grafted will generally be apt to expect , that like a stranger in a Foreign Country, you should conform to their Methods, and not bring in a new Model by your own Authority ; the *Friends* in such a Case, are tempted to rise up in Arms, as against an unlawful Innovation , so that you are with the utmost Caution to avoid the least Appearances of any thing of this kind, and that you may with less difficulty

cully : afterwards give your
 Directions: Be sure at first to
 receive them from your *Huf-*
bands Friends, gain them to
 you by early applying to
 them, and they will be so fa-
 tisfied, that as nothing is
 more thankful than Pride,
 when it is complied with, they
 must strive which of them
 shall most recommend you ;
 and when they have helped
 you to take Root in your
Husband's good Opinion, you
 will have less dependance up-
 on theirs, though you must
 not neglect any reasonable
 means of preserving it.

You are to consider, that
 a Man govern'd by his *Friends*,
 is very easily inflamed by
 them ; and that one who is
 not

64 *Advice to a Daughter.*

not so, will yet for his own
sake, expect to have them
consider'd. It is easily improv-
ed to a point of honour in a
Husband, not to have his *Re-*
lations neglected; and no-
thing is more dangerous, than
to raise an Objection, which
grounded upon *Pride*, it is
the most stubborn and lasting
Passion we are subject to, and
when it is the first cause of
the *War*, it is very hard to
make a secure *Peace*; your
Caution in this is of the last
importance to you, and that
you may the better succeed in
it, carry a strict Eye upon the
Impertinencies of your *Ser-*
vants; take heed that their
ill *humour* may not engage you
to take Exceptions, or their

HUSBAND. 65

too much assuming in small matters, raise Consequences which may bring you under great disadvantage.

Remember that in case of a *Royal Bride*, those about her are generally so far suspected to bring a Foreign Interest, that in most Countries, they are insensibly reduced to a very small number, and those of so low a Figure, that it doth not admit the being jealous of them. In little, and in the Proportion; this may be the Case of every *New Married Woman*, and therefore it may be more advisable for you, to gain the *Servants* you find in a Family, than to tie your self too fast to those you carry into it; you
are

66 *Advice to a Daughter.*

are not to overlook those small Reflections, because they may appear low and inconsiderable; for it may be said, that as the greatest streams are made up of the small drops at the head of the Springs from whence they are derived, so the greatest circumstances of your Life, will be in some degree directed by these seeming trifles; which having the advantage of being the first acts of it, have a greater effect than singly in their own nature they could pretend to.

I will conclude this Article with my Advice, that you would as much, as Nature will give you leave, endeavour to forget the great Indulgence you have found at home, after
such

such a gentle Discipline as you have been under; every thing you dislike will seem the harsher to you; the tenderness we had for you, *My Dear*, is of another nature, peculiar to kind Parents, and differing from that which you will meet with at first in any Family into which you shall be transplanted; and yet they may be very kind too, and afford no justifiable reason to you to complain. You must not be affrighted with the first Appearances of a *differing sense*; for when you are used to it, you may like the House you go to, better than that you left; and your *Husband's Kindness* will have so much advantage of ours, that we shall

68 *Advice to a Daughter.*

shall yield up all *Competition*,
and as well as we love you,
be very well contented to
Surrender to such a *Rival*.

HOUSE, FAMILY, and
CHILDREN.

YOU must lay before
you, *My Dear*, there
are degrees of Care to recom-
mend your self to in the
World in the several parts of
your Life, in many things,
though the doing of them
well, may raise your *Credit*
and *Esteem* upon you; in o-
thers, where your duty is
more particularly applyed, the
neglect of them is amongst
those Faults which are not
forgiven,

forgiven, and will bring you under a *Censure*, which will be much a heavier thing than the trouble you would avoid; of this kind is the *Government* of your *House*, *Family* and *Children*, which since it is the Province allotted to your Sex, and that the *discharging it well*, will for that reason be expected from you, if you either desert it out of *Laziness*, or manage it with *want of skill*, instead of a *help* you will be an *Incumbrance* to the *Family* where you are placed. I must tell you, that no *respect* is lasting, but that which is produced by our being in some degree useful to those that pay it; where that faileth, the *Homage* and the *Reverence*

70 *Advice to a Daughter.*

verence go along with it, and fly to others where something may be expected for them; and upon this principle the *respects* even of the *Children* and the *Servants*, will not stay with one, that doth not think them worth their Care, and the old *House-keeper* shall make a better Figure in the Family, than the *Lady* with all her fine Cloths, if she willfully relinquish her Title to the *Government*; therefore take heed of carrying your *good Breeding* to such a height, as to be good for nothing, and to be proud of it; some think it a great Ayre to be above troubling their thoughts with such ordinary things as their *House* and *Family*; others

thers dare not admit *Cares* for fear they should hasten *Wrinkles* ; mistaken *Pride* maketh some think they must keep themselves up, and not descend to these Duties, which do not seem enough refined for great *Ladies* to be employ'd in ; forgetting all this while, that it is more than the greatest *Princes* can do at once to preserve respect, and to neglect their business ; no *Age* ever erected *Altars* to insignificant *Gods* ; they had all some quality applyed to them to draw *worship* from *Mankind* ; this maketh it the more unreasonable, for a *Lady* to expect to be consider'd, and at the same time resolve not to deserve it ; *good looks* alone will

72 *Advice to a Daughter.*

will not do, they are not such a lasting *Tenure*, as to be relyed upon; and if they should stay any longer than they usually do, it will by no means be safe to depend upon them, for when time hath abated the violence of the first liking, and that the *Napp* is a little worn off, though still a good degree of kindness may remain; Men recover their sight which before might be dazell'd, and allow themselves to object as well as admire; in such a Case, when a *Husband* hath an empty Every-thing that sails up and down the House to no purpose, and looks as if she came thither only to make a Visit, when he findeth,

eth, that after her *Emptiness* hath been extream busy about some very senseless thing, that she eat her Breakfast half an hour before Dinner, to be at greater liberty to afflict the Company with her Discourse; then calleth for her Coach, that she may trouble her Acquaintance, who are already cloy'd with her : And having some *proper Dialogues* ready to please her *Foolish Eloquence* at the top of the Stairs, she setteth out like a Ship out of Harbour, laden with trifles, and cometh back with them ; at her return she repeateth to her faithful Waiting-Woman, the *Triumphs* of that day's *Impertinence*, then wrap'd up in Flattery and clean Li-

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74. *Advice to a Daughter.*

nen, goeth to Bed so satisfied,
that it throweth her into
pleasant Dreams of her own
Felicity; such a one is seldom
serious but with her *Taylor*;
her *Children* and *Family* may
now and then have a random
thought, but she never taketh
aim but at something very
Impertinent.

I say when a *Husband*, whose
Province is without Doors,
and to whom the Oeconomy of
the House would be in some
degree Indecent, findeth no
Order nor Quiet in his *Family*,
meēteth *Complaints* of all
kinds springing from the Root
of the *Mistaken Lady*, who
thinketh to make *amends* for
all this by having a well-cho-
sen *Petty-coat*, will at last be
convinced

convinced of her *Error*; and with grief be forced to undergo the Penalties that belong to those who are willfully *Insignificant*; when this scurvy hour cometh upon her, she first groweth Angry; then when the time of it is past, would perhaps grow wiser, not remembring that we can no more find Wisdom than Grace, whenever we think fit to call for it; there are times and periods fixt for both; and when they are too long neglected, the punishment is, that they are *Irrecoverable*, and nothing remaineth but an useles *Grief* for the Folly of having thrown them out of our Power; you are to think what a mean Figure

26 *Advice to a Daughter.*

a Woman maketh, when she is so degraded by her own Fault; whereas there is nothing in these Duties which are expected from you, that can be a lessening to you, except your want of *Conduct* make it so: You may love your *Children* without living in the *Nursery*, and you may have a *competent* and *discreet* care of them, without letting it break out upon the Company, or exposing your self by turning your Discourse that way, which is a kind of *Laying Children* to the *Parish*, and it can hardly be done any where, that those who hear it will be so forgiving, as not to think they are overcharg'd with them. A Wo-
mans

mans tenderness of her Children is one of the least deceitful Evidences of her Virtue; but yet the way of expressing it, must be subject to the Rules of good Breeding: And though a Woman of Quality ought not to be less kind to them, than Mothers of the meanest Rank are to theirs; yet she may distinguish herself in the manner, and avoid the course Methods, which in Women of a lower Size might be more excusable. You must begin early to make them love you, that they may obey you: This Mixture is no where more necessary than in Children; and I must tell you, that you are not to expect Returns of

. 78 *Advice to a Daughter.*

Kindness from yours, if ever you have any, without Grains of Allowance ; and yet it is not so much a *defect* in their good Nature, as a *shortness* of Thought in them : Their first *Insufficiency* maketh them lean so entirely upon their Parents for what is necessary, that the *habit* of it maketh them continue the same Expectations, for what is unreasonable ; and as oft as they are denied, so often they think they are *injur'd* ; and whilst their *Desires* are strong, and their *Reasons* yet in the Cradle, their *Anger* looketh no further than the thing they long for and cannot have ; and to be *displeased* for their *own good*, is a
Maxim

House, Family, &c. A 86

Maxim they are very slow
to understand; so that you
may conclude, the first
Thoughts of your Children
will have no small Mixture
of Maturity; which being so
natural, you must not be an-
gry, except you would in-
crease it; you must deny
them as seldom as you can,
and when there is no avoid-
ing it, you must do it gently,
you must flatter away their
ill Humours, and take the
next Opportunity of pleasing
them in some other things,
before they either ask or
look for it. This will streng-
then your Authority, by ma-
king it soft to them; and
confirm their Obedience, by
making it their Interest.

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80 *Advice to a Daughter.*

You are to have as strict a Guard upon your self amongst your Children, as if you were amongst your Enemies; they are apt to make wrong Inferences, to take Encouragement from half Words, and misapplying what you may say or do, so as either to lessen their Duty, or to extend their Liberty farther than is convenient: Let them be more in awe of your Kindness than of your Power, and above all, take heed of supporting a Favourite Child in its Impertinence, which will give Right to the rest of claiming the same Privilege. If you have a divided Number, leave the Boys to the Fathers more peculiar Care,

Care, that you may with the greater Justice pretend to a more immediate Jurisdiction over those of your own Sex : You are to live so with them, that they may never chuse to avoid you, except when they have *offended*; and then let them tremble, that they may distinguish : But their Penance must not continue so long as to *sowre* upon their *Stomachs*, that it may not *harden* in stead of *correcting* them : The kind and severe Parts must have their several *turns* seasonably applied ; but your *Indulgence* must have the broader mixture, that *Love*, rather than *Fear*, may be the Root of their *Obedience*.

82 *Advice to a Daughter.*

Your *Servants* are in the next place to be considered; and you must remember not to fall into the mistake of thinking, That because they receive Wages, and are so much *Inferior* to you, therefore they are *below* your Care to know how to manage them. It would be as good Reason for a *Master-Workman* to despise the *Wheels* of his *Engine*, because they are made of *Wood*. These are the *Wheels* of your *Family*; and let your *Directions* be never so faultless, yet if these *Engines* stop or move wrong, the whole *Order* of your *House* is either at a stand, or discomposed: Besides, the *Inequality* which is between you,

you, must not cause you to forget, that Nature maketh no such distinction, but that Servants may be looked upon as humble Friends, and that Returns of Kindness and good Usage are as much due to such of them as deserve it, as their Service is due to us, when we require it. A foolish haughtiness in the Style of speaking, or in the manner of commanding them, is in it self very indecent, besides that it begetteth an Aversion in them, of which the least Effect to be expected, is, that they will be slow and careless in all that is injoined them, and you will find true by your Experience, that you will be so much the more obeyed.

84 *Advice to a Daughter.*

obeyed as you are less *Imperious*. Be not *too hasty* in giving your *Orders*, nor *too angry* when they are not altogether *observed*; much less are you to be loud, or too much disturbed; an *evenness* to distinguish when they do *well* or *ill*, is that which will make your *Family* move by a Rule, and without Noise, and will the better set out your Skill in conducting it with Ease and Silence, that it might be like a well-disciplin'd *Army*, which knoweth how to anticipate the Orders that are fit to be given them. You are never to neglect the Duty of the *present Hour*, to do another thing, which though it may be in it self
com-

commendable, is not to be unseasonably preferred. Allot well-chosen Hours for the Inspection of your *Family*, which may be so distinguish'd from the rest of your Time, that the *necessary Cares* may come in their proper places, without any Influence upon your good Humour, or Interruption to other things. By these Methods you will put your self in possession of being valued by your Servants, and then their *Obedience* will naturally follow.

I must not forget one of the greatest *Articles* belonging to a *Family*, which is the *Expence*: It must be such, as by failing either in the Time
or

86 *Advice to a Daughter.*

or Measure of it; may rather draw *Censure* than give *Applause*. If it was well Examined, there is more Money given to be laughed at, than for any other thing in the World, though the Purchasers do not think so. A well-stated Rule is like the *Line*, when that is once pass'd we are under another *Pole*; so the first *straying* from a *Rule*, is a step towards making that which was before a *Virtue*, to change its Nature, and to grow either into a *Vice*, or at least an *Impertinence*: The Art of laying out Money wisely, is not attained to without a great deal of thought; and it is yet more difficult in the Case of a *Wife*,

a Wife, who is accountable to her Husband for her mistakes in it: It is not only his Money, his Credit too is at Stake, if what lyeth under the Wife's Care is managed, either with undecent Thrift, or too loose profusion; you are therefore to keep the mean between these two Extreames, and it being hardly possible to hold the Balance exactly even, let it rather incline towards the Liberal side, as more suitable to your Quality, and less subject to Reproach; of the two, a little Money mispent is sooner recover'd, than the Credit which is lost by having it unhand somely saved; and a Wife Husband will less forgive a shameful piece of Parsimony,

88 *Advice to a Daughter.*

simony, than a little *Extravagance*, if it is not too often repeated; his *Mind* in this must be your chief *Direction*; and his *temper*, when once known, will in a great measure justify your part in the management, if he is pleased with it.

In your *Cloths* avoid too much *Gaudiness*; do not value your self upon an *Imbroided-Gown*; and remember, that a *reasonable word*, and an *obliging look*, will gain you more respect, than all your *fine Trappings*. This is not said to restrain you from a *Decent Compliance* with the *World*, provided you take the *wiser*, and not the *foolisher* part of your Sex for
your

your Pattern: Some *distinctions* are to be observed, whilst they are *well-suited* to your *Quality* and *Fortune*, and in the distribution of the Expence, it seemeth to me, that a *full Attendance*, and *well-chosen Ornaments* for your House, will make you a better Figure, than *too much glittering* in what you wear, which may with more ease, be imitated by those which are below you; yet this must not tempt you to starve every thing but your own Apartment; or in order to more abundance, these give just cause to the least Servant you have, to complain of the want of what is necessary: Above all, fix it in your thoughts, as an unchangeable

90 *Advice to a Daughter.*

changeable *Maxim*, That nothing is *truly fine* but what is *fit*, and that just so much as is proper for your *Circumstances* of their several kinds, is much *finer* than all you can add to it; when you once break through those bounds, you launch into a wide Sea of *Extravagance*, every thing will become necessary, because you have a mind to it; and you have a mind to it, not because it is *fit* for you, but because some-body else *hath it*: This *Lady's Logick* setteth Reason upon its Head, by carrying the Rule from *things* to *Persons*, and appealing from what is *right*, to every Fool that is in the *wrong*; the word *necessary* is miserably applyed, it disordereth

disordereth *Families*, and overturneth *Governments* by being so abused: Remember, that *Children* and *Fools* want every thing, because they want Wit to distinguish; and therefore there is not a stronger Evidence of a *Crazy Understanding*, than the making too large a Catalogue of things necessary, when in truth there are so very few things that have a right to be placed in it; try every thing first in your *Judgment*, before you allow it a place in your *Desire*, else your *Husband* may think it as necessary for him to deny, as it is for you to have whatever is unreasonable; and if you shall too often give him that advantage,
the

92 *Advice to a Daughter.*

the habit of *refusing* may perhaps reach to things that are not unfit for you ; there are unthinking *Ladies* , who do not enough consider, how little their own Figure agreeth with the *fine things* they are so proud of ; others when they have them, will hardly allow them to be *visible* ; they cannot be seen without *Light*, and that is many times so sawcy and so prying, that it is to be forbid the *Chamber* too. Some, when you are ushered into their *Dark Room*, it is with such solemnity, that a Man would swear there was something in it, till the *Unskilful Lady* breaketh silence, and beginneth a Chat, which discovereth it is a Puppet-Play
with

with Magnificent Scenes; many esteem things rather as they are hard to be gotten, than that they are worth getting: This looketh as if they had an Interest to pursue that Maxim, because a great part of their own *value* dependeth upon it. Truth in these Cases would be very often *unmannerly*, and might derogate from the *Prerogative*, great *Ladies* would assume to themselves of being distinct Creatures from those of their Sex, who are inferiour, and of less difficult access in other things. Your Condition must give the rule to yours, therefore it is not a wise part to aim at more than a bounden *Liberality*; the farther extent
of

94 *Advice to a Daughter.*

of that *Quality* (otherwise to be commended) belongeth to the *Husband*, who hath better means for it.

Generosity wrong placed becometh a *Vice*, and it is no more a *Vertue* when it groweth into an *Inconvenience*. *Vertues* must be enlarged or restrained according to the differing *Circumstances* : A *Princely Mind* will undo a *private Family*, therefore things must be suited, or else they will not deserve to be Commended, let them in themselves be never so valuable ; and the *Expectations* of the *World* are best answered when we acquit our selves in that manner which seemeth to be prescribed to our several *Conditions*,

Conditions, without usurping upon Duties, which do not so particularly belong to us.

I will close the consideration of this *Article* of *Expence*; with this short word, Do not *fetter* your self with such a *Restraint* in it as may make you *Remarkable*; but remember that *Vertue* is the greatest *Ornament*, and good *Sence* the *best Equipage*.

BEHAVIOUR and CON- VERSATION.

IT is time now to lead you out of your *House* into the *World*. Dangerous steps; where your *Vertue* alone will not serve you, except it is attended

96 *Advice to a Daughter.*

tended with a great deal of *Prudence*: You must have *both* for your *Guard*, and not stir without them; the *Enemy* is abroad, and you are sure to be taken, if you are found stragling: Your *Behaviour* is therefore to incline strongly towards the *Reserved part*; your *Character* is immovably fixed upon that Bottom, not excluding a mixture of greater Freedom, as far as it may be innocent and well-lined. The *Extravagancies* of the Age have made *Caution* more necessary; and by the same reason that the too great Licence of Ill Men hath by consequence in many things restrain'd the Lawful Liberty of those who did
not

not abuse it, the unjustifiable Freedom of some of your Sex have involved the rest in the Penalty of being reduced. And though this cannot so alter the Nature of things, as to make that *Criminal*, which in it self is *Indifferent*; yet if it maketh it *dangerous*, that alone is sufficient to justify the *Restraint*. A *close behaviour* is the fittest to receive *Vertue* for its constant *Guest*, because there, and there only, it can be secure. Proper *Reserves* are the *Outworks*, and must never be deserted by those who intend to keep the Place; they keep off the possibility not only of being *taken*, but of being *attempted*; and if a Woman

98 *Advice to a Daughter.*

seeth Danger at never so remote a distance, she is for that time to shorten her *Line of Liberty*: She who will allow her self to go to the *utmost Extents* of every thing that is *Lawful*, is so very near going further, that those who lie at watch, will begin to count upon her.

Mankind, from the double temptation of *Vanity* and *Desire*, is apt to turn every thing a *Woman* doth to the *hopeful side*; and there are few who make an Impudent Application, till they discern something which they are willing to take for an *Encouragement*: It is safer therefore to *prevent* such *Forwardness*, than to go about to *cure* it: It gathereth
Strength

Strength by the first *allowance*, and claimeth a Right from having been at any time suffered with Impunity: Therefore nothing is with more care to be avoided, than such a kind of *Civility* as may be mistaken for *Invitation*. It will not be enough for you to keep your self free from any criminal *Engagements*; for if you do that which either raiseth *Hopes*, or createth *Discourse*, there is a Spot thrown upon your Good Name; and those kind of Stains are the harder to be taken out, being dropped upon you by the *Man's Vanity*, as well as by the *Woman's Malice*. Most Men are in one sence *Platonick Lovers*,

100 *Advice to a Daughter.*

though they are not willing to own that *Character*; they are so far *Philosophers*, as to allow, that the greatest part of Pleasure lieth in the *Mind*; and in pursuance of that *Maxim*, there are few who do not place the Felicity more in the Opinion of the World, of their being *prosperous Lovers*, than in the *Blessing* it self, how much soever they appear to value it. This being so, you must be very cautious not to gratifie those *Camelions* at the price of bringing a *Cloud* upon your *Reputation*, which may be deeply wounded, though your *Conscience* is unconcerned. Your own Sex too will not fail to help the least Appearance

pearance that giveth a *Handle* to be ill turned ; the best of them will not be displeased to improve their own Value, by laying others under a *disadvantage* , when there is a fair occasion given for it : It distinguisheth them still the more, their own *Credit* is still the more exalted, and, like a Picture set off with Shades, shineth more when a *Lady*, either less *Innocent*, or less *Discreet* , is set near, to make them appear so much the brighter. If these lend their Breath to blast such as are so unwary as to give them this Advantage, you may be sure there will be a stronger Gale from those, who, besides *Malice* or *Emulation* , have

102 *Advice to a Daughter.*

an *Interest* too, to strike hard upon a Vertuous Woman: It seemeth to them, that their Load of Infamy is lessened, by throwing part of it upon others; so that they will not only improve when it lieth in their way, but take pains to find out the least Mistake an *Innocent Woman* committeth, in revenge of the Injury she doth in leading a Life which is a Reproach to them. With these you must be extream *wary*, and neither provoke them to be *angry*, nor invite them to be *intimate*.

To the *Men* you are to have a *Behaviour* which may secure you, without offending them: No ill-bred affected

cted *Shineſſ* nor *Roughneſſ*,
 unfuitable to your Sex, and
 unnecessary to your *Vertue*;
 but a way of Living that
 may prevent all *Railleries* or
unmannerly Freedoms; *Looks*
 that forbid without *Rude-*
neſſ, and oblige without *In-*
vitatiō, or leaving room for
 the ſawcy Inferences Mens
 Vanity ſuggeſteth to them
 upon the leaſt Encourage-
 ments. This is ſo very nice,
 that it muſt engage you to
 have a perpetual *Watch* upon
 your *Eyes*, and to remember,
 that one careleſs *Glance* gi-
 veth more advantage than a
hundred Words not enough
 conſidered; the *Language* of
 the *Eyes* being very much the
 moſt *ſignificant*, and the moſt
 F 4 *obſerved*.

104. *Advice to a Daughter.*

observed. Your *Civility*, which is always to be preserved, must not be carried to a *Compliance*, which may betray you into irrecoverable Mistakes. This *French* ambagious word *Complaisance* hath led your Sex into more blame, than all other things put together : It carrieth them by degrees into a certain thing called a good kind of *Woman*, an easie *Idle Creature*, that doth neither *Good* nor *Ill* but by chance, hath no *Choice*, but leaveth that to the Company she keepeth. *Time*, which by degrees addeth to the signification of *Words*, hath made her, according to Modern *Stile*, little better than one who thinketh it a *Rudeness*
to

to deny, when civilly required, either her *Service in Person*, or her *friendly assistance*, to those who would have a *meeting*, or want a *Confident*. She is a certain thing always at hand, an easie *Comparison*, who hath ever a great *Compassion* for *distressed Lovers*: She censureth nothing but *Rigour*, and is never without a *Plaster* for a *wounded Reputation*, in which chiefly lieth her Skill in *Chirurgery*: She seldom hath the *Propriety* of any *particular Gallant*, but liveth upon *Brokage*, and waiteth for the *Scraps* her *Friends* are content to leave her.

There is another *Character* not quite so *Criminal*, yet not less *Ridiculous*; which is that

106 *Advice to a Daughter.*

of a *good-humour'd Woman*, one who thinketh she must always be in a *Laugh*, or a *broad Smile* ; and because *Good-humour* is an obliging *Quality*, thinketh it less ill-manners to talk *impertinently*, than to be *silent* in *Company*. When such a prating *Engine* rideth *Admiral*, and carrieth the *Lanthorn* in a *Circle of Fools*, a *cheerful Coxcomb* coming in for a *Recruit*, the *chattering Monkeys* make a better noise than such a *Consort of senceless Merriment* : If she is applauded in it, she is so encouraged, that, like a *Bal-lad-singer*, who, if commended, breaketh his *Lungs*, she letteth her self loose, and overfloweth upon the *Company*.

ny. She conceiveth that Mirth is to have Intermif-
 fion, and therefore ſhe will
 carry it about with her,
 though it be to a *Funeral*;
 and if a Man ſhould put a
 familiar Queſtion, ſhe doth
 not know very well how to
 be angry, for then ſhe would
 be no more that pretty thing
 called a *Good-natur'd Woman*.
 This neceſſity of appearing
 at all times to be infinitely
 pleaſed, is a grievous mi-
 ſtake; ſince in a *handſom Wo-*
man that *Invitation* is unne-
 ceſſary; and in one who is
 not ſo, *ridiculous*.

It is not intended by this,
 that you ſhould forſwear
Laughing; but remember, that
 Fools being always painted
 in

108 *Advice to a Daughter.*

in that posture, it may fright those who are wise from doing it too frequently, and going too near a Copy which is so little inviting, and much more from doing it *loud*, which is an unnatural Sound, and looketh so much like another Sex, that few things are more offensive. That *boistrous* kind of *Jollity* is as contrary to *Wit* and *Good-manners*, as it is to *Modesty* and *Vertue*; besides, it is a course kind of quality, that throweth a Woman into a lower Form, and degradeth her from the Rank of those who are more refined. Some *Ladies* speak *aloud* and make a *noise* to be the more minded, which looketh as if they
beat

beat their *Drums* for *Voluntiers*, and if by misfortune none come in to them, they may, not without reason, be a good deal out of Countenance.

There is yet one thing more to be avoided, which is the *Example* of those who intend nothing farther than the *Vanity of Conquest*, and think themselves secure of not having their honour tainted by it. Some are apt to believe their *Vertue* is too *Obscure*, and not enough known, except it is exposed to a *broader Light*, and set out to its best advantage, by some publick Trials; these are dangerous Experiments, and generally fail, being built upon

on,

110 *Advice to a Daughter.*

on so weak a foundation, as that of too great *Confidence* in our selves; it is as safe to play with *Fire*, as to dally with *Gallantry*.

Love is a Passion that hath Friends in the Garrison, and for that reason must by a Woman be kept at such a distance, that she may not be within the danger of doing the most usual thing in the World, which is conspiring against her Self, else the humble Gallant, who is only admitted as a Trophy, very often becometh the Conqueror; he putteth on the stile of Victory, and from an *Admirer* groweth into a *Master*, for so he may be called from the moment he is in Possession.

The

BEHAVIOUR, &c. III

The first resolutions of stopping at good Opinion and Esteem, grow weaker by degrees against the Charms of *Courtship* skillfully applyed, as a Lady is apt to think a Man speaketh so much reason whilst he is *commending* her, that she hath much ado to believe him in the wrong when he is making Love to her, and when besides the natural Inducements your Sex hath to be merciful, she is brib'd by well-chosen *Flattery*, the poor Creature is in danger of being caught like a Bird listening to the Whistle of one that hath a snare for it. *Conquest* is so tempting a thing, that it often maketh Women mistake Mens *Submissions*; which with
all

112 *Advice to a Dangister.*

all their fair Appearances, have generally less *Respect* than *Art* in them. You are to remember, that Men who say extream fine things, many times say them most for their own sakes, and that the vain Gallant is often as well pleased with his own *Compliments*, as he could be with the *kindest answer*; where there is not that *Ostentation* you are to suspect there is a *Design*; and as *strong perfumes* are seldom used but when they are necessary to smother an unwelcome *scent*; so *Excess* of good words, leave room to believe they are strewed to cover something which is to gain admittance under a *Disguise*: You must be therefore upon your Guard, and

and consider, that of the two, *Respect* is more dangerous than *Anger*, it puts even the best understandings out of their place, till the time of their second thoughts restore them; it stealeth upon us insensibly, throweth down our *Defences*, and maketh it too late to resist, after we have given it that advantage, whereas railing goeth away in sounds, it hath so much noise in it, that by giving warning it bespeaketh Caution. *Respect* is a slow and sure *Prison*, and like *Poison* swelleth us within our selves, where it prevaileth too much, it groweth to be a kind of *Apoplexia* in the Mind, turneth it quite round, and after
it

114 *Advice to a Daughter.*

it hath once seized the understanding, becometh *mortal* to it : For these reasons, the safest way, is to treat it like a sly Enemy, and be perpetually upon the watch against it.

I will add one *Advice* to conclude this head, which is, that you will let every seven years make some alteration in you towards the *Graves* side, and not be like the *Girls* of Fifty, who resolve to be always *Young*, what ever time with his Iron Teeth hath determined to the contrary ; unnatural things carry a *deformity* in them near to the *Disguised* ; the *Liveliness* of Youth in a riper Age, looketh like an *old patch* upon a *new Gown* ;

Gown; so that a *Gay Matron*, a chearful *old Fool* may be reasonably put into the List of the *Tamer* kind of *Monsters*: There is a certain Creature call'd a *Grave Hobby-Horse*, a kind of the *Nymph*, that pretendeth to be pulled to a Play, and must needs go to *Bartholomew-Fair*, to look after the young Folks, of whom she only seemeth to take care, when in reality she only taketh them for her excuse; such an old *Butterfly* is of all *Creatures* the most ridiculous, and the soonest found out. It is good to be early in your Caution, to avoid any thing that cometh within distance of such despicable Patterns, and not like some *Ladies*, who defer

116 *Advice to a Daughter.*

defer their *Conversation* , till they have been so long in possession of being laughed at, that the World doth not know how to change their stile, even when they are reclaimed from that which gave the first occasion for it ; the advantages of being *reserved* are too many to be set down, I will only say , that it is a *Guard* to a good Woman, and a *Disgrace* to an ill one. It is of so much use to both, that those ought to use it as an *Artifice* , who refuse to practise it as a *Vertue*.

FRIEND-

FRIENDSHIPS.

I Must in a particular manner recommend to you a strict care in the choice of your *Friendship* ; perhaps the best are not without their *Objections* , but however be sure that yours may not stray from the Rules which the wiser part of the World hath set to them ; the Leagues *Offensive* and *Defensive*, seldom hold in *Politicks*, and much less in *Friendships* ; the violent *Intimacies* , when once broken, of which they scarce ever fail, make such a *Noise*, the Bag of
Secrets

118 *Advice to a Daughter.*

Secrets untied, they fly about like Birds let loose from a Cage, and become the *Entertainment* of the Town. Besides, these great *Dearnesses* by degrees grow *injurious* to the rest of your *Acquaintance*, and throw them off from you: There is an *Offensive* Distinction when the *Dear Friend* cometh into the Room, that it is *flinging Stones* at the *Company*, who are not apt to forgive it.

¶ Do not lay out your *Friendship* too *lavishly* at first, since it will, like other things, be so much the sooner spent; neither let it be of too great a *growth*; for as the Plants which shoot up *too fast* are not of that *continuance*, as those
those

FRIENDSHIPS. 119

those which take more time for it ; so too swift a Progress in pouring out your *Kindness*, is a certain Sign that by the Course of Nature it will not be *long-lived*. You will be responsible to the World, if you pitch upon such *Friends* as at the same time are under the weight of any *Criminal Objection* ; in that case you will bring your self under disadvantages of their *Character*, and must bear your part of it. *Chusing* implieth *Approving* ; and if you fix upon a *Lady* for your *Friend* against whom the World shall have given Judgment, 'tis not so well-natur'd as to believe you are altogether *averse* to her way of *living*,
since

120 *Advice to a Daughter.*

since it doth not discourage you from admitting her into your *Kindness*; and *Resemblance* of *Inclinations* being thought none of the least Inducements to *Friendship*, you will be looked upon at least as a *Partner* with her in her Faults: If you can forgive them in another, it may be presumed you will not be less gentle to your self; and therefore you must not take it ill, if you are reckoned a *Compeer*, and condemned to pay an equal Share with such a *Friend* of the *Reputation* she hath lost.

If it hapneth that your *Friend* should fall from the State of *Innocence* after your *Kindness* was engaged to her,
you

FRIENDSHIPS. 121

you may be slow in your belief in the beginning of the Discovery ; but as soon as you are convinced by a *Rational Evidence* , you must, without breaking too *roughly*, make a fair and quick *Retreat* from such a *mistaken Acquaintance* ; else by moving too *slowly* from one that is now tainted, the Contagion may reach you so far as to give you part of the *Scandal* , though not of the *Guilt*. This Matter is so nice, that as you must not be too hasty to *join* in the *Censure* upon your *Friend* when she is *accused* , so you are not on the other side to *defend* her with too much warmth ; for if she should happen to deserve the Re-

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port

122 *Advice to a Daughter.*

port of *Common Fame*, besides the Vexation that belongeth to such a Mistake, you will draw an *ill appearance* upon your self, and it will be thought you pleaded for her not without some *consideration* of your self. The *Anger* which must be put on to vindicate the *Reputation* of an *injured Friend*, may incline the Company to suspect you would not be so *zealous*, if there was not a possibility that the Case might be your own: For this reason you are not to carry yours so far, as absolutely to lose your Sight where your Friend is concerned: Because *Malice* is quick-sighted, it doth not follow, that *Friendship* must be
blind:

FRIENDSHIPS. 123

blind : There is to be a *Mean* between those *Extreams*, else your Excuse of Good-nature may betray you into a very *ridiculous Figure*, and by degrees may be preferr'd to such Offices as you will not be proud of. Your *Ignorance* may lessen the *Guilt*, but will improve the *Jest* upon you, who shall be kindly solicitous to procure a Meeting, and innocently contribute to the *Ills* you would avoid; whilst the *Contriving Lovers*, when they are alone, shall make you the Subject of their *Mirth*, and perhaps (with respect to the Goddess of *Love* be it spoken) it is not the worst part of their *Entertainment*, at least it is the

124 *Advice to a Daughter.*

most lasting, to laugh at the *believing Friend*, who was so easily deluded.

Let the good Sense of your *Friends* be a chief Ingredient in your *Choice* of them ; else let your *Reputation* be never so clear, it may be clouded by their *Impertinence*. It is like our Houses being in the Power of a Drunken and Careless Neighbour ; only so much worse, as that there will be no *Insurance* here to make you amends, as there is in the Case of Fire.

To conclude this Paragraph ; If *Formality* is to be allowed in any Instance, it is to be put on to resist the Intrusion of such forward Women as shall press themselves
into

into your *Friendship*, where, if admitted, they will be either a *Snare* or an *Incumbrance*.

CENSURE.

IT will come next to your consideration, how you are to manage your *Censure*; in which both *Care* and *Skill* will be a good deal required, to distinguish it not only *natural* but *necessary*; and the Effect of it is, That we cannot avoid giving Judgment in our Minds, either to *absolve* or to *condemn*, as the Case requireth. The *Difficulty* is,

126 *Advice to a Daughter.*

to know where and when it is to *proclaim* the Sentence. An *Aversion* to what is *Criminal* and a *Contempt* of what is *ridiculous*, are the *inseparable Companions* of Understanding and Vertue ; but the letting them go farther than our own Thoughts, hath so much danger in it, that though it is neither possible nor fit to *suppress* them intirely, yet it is necessary they should be kept under great *Restraint*. An *unlimited Liberty* of this kind is little less than sending a *Herald* to proclaim War to the World, which is an *angry Beast* when so provoked : The Contest will be *unequal*, though you are never so much in the right ; and if you be-
gin

gin against such an Adversary, it will war you in pieces, and with this Justification, That it is done in its own defence. You must therefore take heed of *Laughing*, except in Company that is very sure; it is throwing Snow-balls against Bullets; and it is the *disadvantage* of a Woman, that the Malice of the World will help the Brutality of those who will throw a *slovenly Untruth* upon her. You are for this Reason to suppress your *Impatience*; for Fools (which besides that they are too strong a Party to be unnecessarily provoked) are of all other the most dangerous. In this Case, a *Block-head* in his *Rage* will return

128 *Advice to a Daughter.*

a *dull Jest*, which will lie heavy, though there is not a *Grain of Wit* in it. Others will do it with more *Art*, and you must not think your self secure because your *Reputation* may perhaps be out of reach of *Ill-will*; for if it findeth that part *guarded*, it will seek one which is more *exposed*; it flieth, like a corrupt *Humour* in the *Body*, to the *weakest Part*: If you have a *tender Side*, the *World* will be sure to find it, and, to put the worst *Coleur* to all you say or do, give an *Aggravation* to every thing that may lessen you, and a *spiteful turn* to every thing that might recommend you. *Anger* laieth open those *Defects* which
Friend-

Friendship would not see, and *Civility* would be willing to forget. *Malice* needeth no such *Invitation* to encourage it, neither are any *Pains* more superfluous than those we take to be ill spoken of. If *Envy* be in a *Slumber*, it is very unskilful to make a noise to *awaken* it : Besides, your *Wit* will be misapplied in it, if it is wholly directed to discern the *Faults* of *others*, when it is so necessary to be so often used to *mend* and *prevent your own*. The sending our *Thoughts* too much abroad, hath the same Effect, as when a *Family* never stayeth at home ; *Neglect* and *Disorder* naturally followeth ; as it must do within our

G 5 selves,

130 *Advice to a Daughter.*

selves, if we do not frequently turn our Eyes inwards, to see what is amiss with us there : It is a sign we have an *unwelcom Prospect*, when we do not care to *look upon it*, but rather seek our *Consolations* in the *Faults* of those we converse with. Avoid being the first in fixing a *hard Censure*, but let it be confirmed by the *general Voice*, before you give credit to it : Neither are you then to give Sentence like a *Magistrate*, or as if you had a *special Authority* to bestow a *good or ill Name* at your discretion. Do not dwell too long upon a *weak Side*, touch and go away ; take pleasure to stay longer where you can mend,
like

like Bees that fix only upon those Herbs out of which they may extract the Juice of which their Honey is composed. A *Vertue* stuck with *Bristles* is too rough for this Age; it must be adorned with some *Flowers*, or else it will be unwillingly entertained; so that even where it may be fit to strike, do it like a *Lady*, gently; and assure your self, that where you take care to do it, you will wound others more, and hurt your self less, by *soft Strokes*, than by being *harsh* or *violent*. The Triumph of *Wisdom* is to make your good Nature subdue your *Censure*; to be quick in seeing *Faults*, and slow in expressing them. You are to

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132 *Advice to a Daughter.*

consider, that the invisible thing, called a *Good Name*, is made up of the Breath of Numbers that speak well of you; so that if by a *disobliging Word* you silence the meanest, the Gale will be less strong which is to bear up your *Esteem*. And though nothing is so vain as the eager pursuit of *empty Applause*, yet to be well thought of, and to be kindly used by the World, is like a *Glory* about a *Womans Head*; 'tis a *Perfume* she carrieth about with her, and leaveth where ever she goeth; 'tis a *Charm* against *Ill-will*; *Malice* may empty her *Quiver*, but cannot wound; the *Dirt* will not stick, the *Jests* will not take:

take: Without the consent of the World, a *Scandal* doth not go deep; it is only a slight stroke upon the Party Injured, and returneth with the greater force upon those that gave it.

VANITY and AFFECTION.

I Must with more than ordinary *Earnestness* give you Caution against *Vanity*; it being the Fault to which your Sex seemeth to be the most *Inclined*; and since *Affection* for the most part attendeth it, I do not know how to divide

134 *Advice to a Daughter.*

divide them : I will not call them *Twins* , because more properly *Vanity* is the *Mother*, and *Affectation* the *Darling Daughter* : *Vanity* is the *Sin*, and *Affectation* the *Punishment* ; the first may be called the *Root of Self-Love*, the other the *Frail* ; *Vanity* is never at its full growth till it spreadeth into *Affectation*, and then it is compleat ; not to dwell any longer upon the definition of them, I will pass to the means and motives to avoid them : In order to it, you are to consider, that the *World* Challengeth the right *Distributing Esteem* and *Applause* ; so that where any assume by their single *Authority*, to be their own *Carvers* ; it groweth

groweth angry, and never faileth to seek *Revenge*; and if we may measure a Fault by the greatness of the *Penalty*, there are few of a higher size than *Vanity*, as there is scarce a punishment which can be heavier than that of being laughed at. *Vanity* maketh a Woman tainted with it, so topful of her self, that she spilleth it upon the *Company*; and because her own thoughts are intirely imployed in *Self-Contemplation*; she endeavoureth, by a cruel mistake, to confine her *Acquaintance* to the same narrow Circle of that which only concerneth her Ladyship, forgetting that she is not of half that *Importance* to the World, that
 she

136 *Advice to a Daughter.*

she is to her self, so mistaken she is in her *Value*; by being her own *Appraiser*; she will fetch such a *Compass* in *Discourse* to bring in her beloved *Self*, and rather than fail, her fine, pretty-Coat, that there can hardly be a better Scene than such a Tryal of ridiculous *Ingenuity*: It is a pleasure to see her Angle for *Commendation*, and rise so dissatisfied with her ill-bred *Company*, if they will not boil to observe her throwing her *Eyes* about to fetch in Prisoners, and go about *Cruizing* like a *Privateer*, and so out of *Countenance*, if she return without *Booty*, is no ill piece of *Comedy*: She is so eager to draw respect, that she always mis-
seth

feth it, yet thinketh it much
 her due, that when she fail-
 eth she groweth *waspsish*, not
 considering, that it is impos-
 sible to commit a Rape upon
 the will. That it must be
 fairly gained; and will not
 be taken by *Storm*; and that
 in this Case, the Tax ever ri-
 seth highest by a *Benevolence*.
 If the World instead of ad-
 miring her *Imaginary Excel-
 lencies*, taketh the Liberty to
 laugh at them, she appealeth
 from it to her self, for whom
 she giveth *Sentence*, and pro-
 claimeth it in all *Companies*.
 On the other side, if encour-
 aged by a *Civil Word*, she is
 so obliging, that she will give
 thanks for being laughed at
 in good Language: She taketh
 a Com-

138 *Advice to a Daughter.*

a *Complement* for a *Demonstration*, and setteth it up as an *Evidence*, even against her *Looking-Glass*; but the good *Lady* being all this while in a most profound *Ignorance* of her self, forgetteth that Men would not let her talk upon them, and throw so many *senceless words* at their heads, if they did not intend to put her Person to Fine and Ransom for her *Impertinence*. Good words of any other *Lady*, are so many Stones thrown at her, she can by no means bear them, they make her so uneasie, that she cannot keep her *Seat*; but up she riseth, and goeth home half burst with *Anger* and *Strait-Lacing*; if by great chance she saith
any

any thing that hath sence in it, she expecteth such an Excessive rate of *Commendations*, that to her thinking the Company ever riseth in her Debt; she looketh upon *Rules* as things made for the common People, and not for Persons of her *Rank*; and this Opinion sometimes provokes her to Extend her Prerogative to the dispensing with the Commandments: If by great *Fortune* she happeneth, in spite of her *Vanity*, to be honest, she is so troublesome with it, that as far as in her lieth, she maketh a *Scurvy* thing of it; her bragging of her *Vertue*, looketh as if it cost her so much pains to get the better of her Self, that the *Inferences* are
 very

140 *Advice to a Daughter.*

very ridiculous. Her *good Humour* is generally applied to the laughing at *good Sence*. It would do one good to see how heartily she despiseth any thing that is fit for her to do. The greatest part of her *Fancy* is laid out in chusing her *Gown*, as her *Discretion* is chiefly employ'd in *not paying* for it. She is faithful to the *Fashion*, to which not only her *Opinion*, but her *Senses* are wholly resigned; so obsequious she is to it, that she would be ready to be reconciled even to *Vertue* with all its *Faults*, if she had her *Dancing-Master's Word* that it was practis'd at *Court*.

To a Woman so compos'd,
when her *Affectation* cometh
in

in to approve her *Character*, it is then raised to the *highest perfection*. She first setteth up for a *Fine thing*, and for that *Reason* will distinguish her self, right or wrong, in every thing she doth. She would have it thought that she is made of so much the *finer Clay*, and so much more *sifted* than ordinary, that she hath no *common Earth* about her: To this end she must neither move nor speak like other Women, because it would be *vulgar*; and therefore must have a *Language of her own*, since *ordinary English* is too course for her. The *Look-glass* in the Morning dictateth to her all the *Motions* of the Day, which by how much
the

142 *Advice to a Daughter.*

the more *studied*, are so much the more *mistaken*. She cometh into a Room as if her Limbs were set on with ill-made Screws, which maketh the Company fear the pretty thing should leave some of its *artificial Person* upon the Floor. She doth not like her self as God *Almighty* made her, but will have some of *her own Workmanship*; which is so far from making her a better thing than a *Woman*, that it turneth her into a worse Creature than a *Monkey*. She falleth out with *Nature*, against which she maketh War without admitting of a *Truce*; those Moments excepted in which her *Gallant* may reconcile her to it, when she

she hath a mind to be *soft*
 and *languishing* : There is
 something so unnatural in
 that *affected Easiness*, that her
Frowns could not be by ma-
 ny degrees so forbidding.
 When she would appear un-
 reasonably *humble*, one may
 see she is so excessively *proud*,
 that there is no enduring it.
 There is such an *impertinent*
Smile, such a *satisfied Simper*,
 when she faintly disowneth
 some fulsom Commendation
 a Man hapneth to bestow up-
 on her against his Conscience,
 that her *Thanks* for it are
 more visible under such a
 thin *Disguise*, than they could
 be if she should print them.
 If a *handsome Woman* taketh
 any liberty of *Dressing* out
 of

144 *Advice to a Daughter.*

of ordinary Rules, the mistaken Lady followeth, without distinguishing the *unequal Pattern*, and maketh her self *uglier* by an Example misplaced; either forgetting the Privilege of good Looks in another, or presuming, without sufficient reason, upon her own. Her Discourse is a senseless Chime of empty Words, a heap of Complements so equally applied to differing Patterns, that they are neither valu'd nor believ'd. Her Eyes keep pace with her Tongue, and are therefore always in motion; one may discern that they generally incline to the compassionate side, and that, notwithstanding her pretence to Vertue, she is gentle to distressed

stressed Lovers, and Ladies that are *merciful*. She will repeat the tender part of a Play so feelingly, that the Company may guess, without Injustice, she was not altogether a *disinterested Spectator*. She thinketh that *Paints* and *Sins* are concealed by railing at them; upon the latter she is less heard, and being divided between the two opposite Prides of her *Beauty* and her *Vertue*, she is often tempted to give broad Hints that some body is dying for her; and of the two she is less unwilling to let the World think she may be sometimes profan'd, than that she is never worshipped. Very great *Beauty* may perhaps

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fo

146 *Advice to a Daughter.*

so dazzle for a time; that Men
 may not so clearly see the De-
 formity of those *Affectations*.
 But when the Brightness goeth
 off, and that the Laver's Eyes
 are by that means set at liber-
 ty to see things as they are,
 he will naturally return to
 his lost Senses, and recover
 the Mistake into which the
 Lady's good Looks had at first
 engaged him; and being once
 undeceived, ceaseth to wor-
 ship that as a Goddess, which
 he seeth is only an artificial
 Shrine, moved by Wheels and
 Springs to delude him. Such
 Women please only like the
 first Opening of a Scene, that
 hath nothing to recommend
 it but the being New: They
 may be compared to *Fliers*,
 that

that have pretty shining Wings for two or three hot Months, but the first cold Weather maketh an end of them; so the latter Season of these fluttering Creatures is dismal: From their nearest Friends they receive a very faint Respect; from the rest of the World, the utmost degree of Contempt.

Let this Picture supply the place of any other Rules which might be given to prevent your resemblance to it. The Deformity of it, well considered, is Instruction enough, from the very same reason that the sight of a Drunkard is a better Sermon against that Vice, than the best that was ever preach'd upon that Subject. H 2 PRIDE.

P R I D E.

After having said this
 against *Vanity*, I do not
 intend to apply the same *Cen-
 sure* to *Pride*, well placed
 and rightly defined. It is an
ambiguous Word; one kind
 of it is as much a *Vertue*, as
 the other is a *Vice*: But we
 are naturally so apt to chuse
 the *worst*, that it is become
 dangerous to commend the
best side of it too. A Wo-
 man is not to be proud of
 her fine Gown; nor when she
 hath less Wit than her Neigh-
 bours, to comfort her self
 that

that she hath more Lace. Some Ladies put so much weight upon *Ornaments*, that if one could see into their Hearts, it would be found, that even the thoughts of *Death* are made less heavy to them by the Contemplation of their being *laid out in State*, and *honourably attended to the Grave*. One may come a good deal short of such an *Extream*, and yet still be sufficiently *Impertinent*, by setting a wrong Value upon things which ought to be used with more indifference. A Lady must not appear solicitous to ingross *Respect* to her self, but be content with a reasonable *Distribution*, and allow it to others, that she

180 *Advice to a Daughter.*

may have it returned to her.
 She is not to be troublefomly
 nice, nor distinguish her self
 by being too delicate, as if or-
 dinary things were too coarse
 for her; this is an *unwomanly*
 and *offensive* Pride, and
 where it is practised, defer-
 veth to be mortified, of
 which it seldom faileth. She
 is not to lean too much upon
 her Quality, much less to de-
 spise those who are below it.
 Some make *Quality* an *Idol*,
 and then their *Reason* must
 fall down and worship it;
 they would have the World
 think, that no amends can
 ever be made for the want of
 a great Title, or ancient Coat
 of Arms. They imagine, that
 with these Advantages, they
 stand

stand upon the higher Ground,
which maketh them look
down upon Merit and Vertue,
as things inferior to them.
This Mistake is not only
senseless, but criminal too, in
putting a greater Price upon
that which is a piece of good
Luck, than upon things which
are valuable in themselves.
Laughing is not enough for
such a Folly; it must be se-
verely whipped, as it justly de-
serves. It will be justly con-
fessed, that there are frequent
Temptations given by pett Up-
starts to be angry, and by that
to have our Judgment cor-
rupted in these Cases; but
they are to be resisted, and
the utmost that is to be al-
lowed, is, when those of a

250 *Advice to a Daughter.*

and *Envy* will forget themselves, so as either to brag of their weak side, or to endeavour to hide their Meanness by their Insolence; to cure them by a little reasonable *Raillery*, a little *Sharpness* well placed, without dwelling too long upon it. These and many other kinds of *Pride* are to be avoided. That which is to be recommended to you, is, an *Emulation* to raise your self to a *Character*, by which you may be distinguished, an Eagerness for precedence in *Virtue*, and all such other things as may gain you a greater share in the good Opinion of the *World*. *Esteem* to *Virtue* is like a *cherishing Air* to *Plants* and

and *Honors*, which maketh
 them blow and prosper; and
 for that reason it may be al-
 lowed to be in some degree
 the Cause as well as the Re-
 ward of it. That *Pride* which
 leadeth to a good End, can-
 not be a *Vice*, since it is the
 beginning of a *Virtue*; and
 to be pleased with just Ap-
 plause, is so far from being a
 Fault, that it would be an
 ill Symptom in a Woman, who
 should not place the greatest
 part of her Satisfaction in it.
Humility is no doubt a great
Virtue; but it ceaseth to be so,
 when it is afraid to scorn an
 ill thing. Against *Vice* and
Folly, it is becoming your Sex
 to be baughty; but you must
 not carry the contempt of
 things

254 *Advice to a Daughter.*

things to arrogance towards
Persons, and it must be done
 with fitting *Distinctions*, else
 it may be *Inconvenient* by be-
 ing unreasonable. A *Pride*
 that raiseth a little *Anger* to
 be out-done in any thing that
 is good, will have so good an
Effect, that it is very hard to
 allow it to be a *Fault*. It is
 no easy matter to carry even
 between these differing kinds
 so described; but remember,
 that it is safer for a *Woman* to
 be thought too proud, than
 too familiar.

DIVER

DIVERSIONS 155

things to avoidance towards
Pleasure, and it must be done
with firm Distinctions, else
it may be Inconvenient by de-
voting to Pleasure.

DIVERSIONS.

THE last thing I shall
recommend to you, is
a wise and safe method of us-
ing *Diversions*; to be eager
in the pursuit of pleasure
whilst you are Young, is dan-
gerous; to catch at it in riper
Years, is grasping a shadow
that will not be held; besides,
that by being less natural, it
groweth to be indecent; *Di-
versions* are the most properly
to be applyed, to ease and
relieve those who are Oppres-
sed, by being too much Im-
ployed; those that are Idle
have

136 *Advice to a Daughter.*

have no need of them, and yet they above all others give themselves up to them to unbend our *Thoughts*, when they are too much stretched by our *Cares*, is not more natural than it is necessary, but to turn our whole *Life* into a *Holy-Day*, is not ridiculous, but destroyeth pleasure instead of promoting it; the *mind* like the *body* is tired by being always in one *Posture*, too serious breaketh, and too diverting looseneth it: It is *Vanity* that giveth the *Relish*, so that *Diversions* too frequently repeated, grow first to be indifferent, and at last tedious; whilst they are well chosen and well timed they are never to be blamed; but
when

when they are used to an Ex-
 cess, though very *Innocent* at
 first, they often grow to be
Criminal, and never fail to
 be *Impertinent*: Some Ladies
 are bespoken for Merry Meet-
 ings, as *Bessus* was for Duels;
 they are ingaged in a Circle
 of *Idleness*, where they turn
 round for the whole Year,
 without the *Interruption* of a
 serious hour; they know all
 the Players Names, & are *Inti-*
mately acquainted with all the
 Booths in *Bartholomew-Fair*,
 no Souldier is more *Obedient*
 to the sound of his Captains
Trumpet, than they are to that
 which summoneth them to a
Poppit-Play or a *Monster*; the
 Spring that bringeth out *Flies*,
 and *Fools* maketh them Inha-
 bitants

158 *Advice to a Daughter.*

bitants in *Hyde-Park*; in the Winter they are an Incumbrance to the *Play-House*, and the Ballast of the *Drawing-Room*; the streets all this while are so weary of these daily Faces, that Mens Eyes are over-laid with them; the sight is glutted with fine things as the *Stomach* with sweet ones; and when a fair *Lady* will give too much of her self to the *World*, she groweth Iushious, and oppresseth instead of pleasing.

These *Jolly Ladies* do so continually seek *Diversions*, that in a little time they grow into a *Jest*, yet are unwilling to remember, that if they were seldom seen they would not be so often laughed at;

besides,

DIVERSIONS 359

besides, they make themselves *Cheap*, than which there cannot be an *unkinder* word bestowed upon your Sex. To play sometimes, to entertain *Company*, or to *divert* your self, is not to be disallowed, but to do it so often as to be called a *Gamester*, is to be avoided.

Next to the things that are most *Criminal*, it hath Consequences of several kinds not to be indured; it will ingage you into a habit of *Idleness* and *ill hours*, draw you into ill mixed *Company*, make you neglect your *Civilities* abroad, and your *business* at home, and impose into your *Acquaintance* such as will do you no Credit. To deep *Play* there will beget
a deeper

160 *Advice to a Daughter.*

a deeper *Objection*; it will give *Occasion* to the World to ask *spiteful Questions*, how you dare venture to *lose*, and what means you have to pay such great *summs*. If you pay *exactly*, it will be enquired from whence the *money* cometh; if you owe, and especially to a Man, you must be so very *Civil* to him for his forbearance, that it layeth a ground of having it farther improved; if the *Gentleman* is so disposed, who will be thought no unfair *Creditor*, if where the *Estate* layeth he seizeth upon the Person; besides, if a *Lady* could see her own Face upon an *ill Glance*, at a deep Stake, she would certainly forswear any thing
that

DANCING. 161

that could put her looks under such a *Disadvantage*.

DANCING.

TO *Dance* sometimes will not be imputed to you as a fault, but remember that the end of your *Learning* it, was, that you might know the better how to move *gracefully*; it is only an *advantage* so far; when it goeth beyond it, one may call it *excelling* in a Mistake, which is no very great Commendation: It is better for a *Woman* never to *Dance*, because she hath no skill in it, than to do it too

I often,

162 *Advice to a Daughter.*

often, because she doth fit
well; the easiest as well as
the safest Method of doing it,
is in private Companies, as a-
mongst particular Friends, and
then carelessly, like a Diver-
sion, rather than with Solem-
nity, as if it was business, or
had any thing in it to deserve
a Month's preparation by scri-
bus Conference with a Danc-
ing-Master.

Much more might be said
to all these heads, and many
more might be added to
them; but I must restrain my
thoughts, which are full of
my Dear Child, and would
overflow into a Volume, which
would not be fit for a New-
Years-Gift. I will conclude
with my warmest Wishes for
all

all that is good to you, that you may live so as to be an Ornament to your Family, and a Pattern to your Sex, that you may be blessed with a Husband that may value you, and with Children that may inherit your Vertue; that you may shine in the World by a true Light, and silence Envy by deserving to be esteemed, that Wit and Vertue may both conspire to make you a great Figure when they are separated. The first is so empty, and the other so faint, that they scarce have right to be commended: May they therefore meet and never part; let them be your Guardian Angels, and be sure never to stray out of the distance of their

164 *Advice to a Daughter.*

their joint-protection : May
you so raise your Character,
that you may help to make
the next Age a better thing,
and leave Posterity in your
Debt for the advantage it
shall receive by your Example:
Let me conjure you, *My Dear-*
est, to comply with this kind
Ambition of a Father, whose
thoughts are so ingaged in
your behalf, that he reckoneth
your Happiness to be the
greatest part of his own.

FINIS.

